1: Kelly E-5 (1930) 1934 Northern Paiute
Surprise Valley

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The following are Gidū'tikad[a] informants:

Pindy (P), born in Adel, Warner valley; aged about 75, perhaps more; the oldest and best of the Gidū'tikad[a] informants.

Joshua Brown (JB), born in Surprise valley; aged 65 to 70; also an excellent informant; blind.

Charlie Washo (CW), the present "chief"; born in Surprise; aged 65 to 70; remembers but little of the old life.

Bige Archie (BA), also of Surprise; aged 50 to 60; one of de Angulo's informants; unsatisfactory for ethnographic data but fairly well versed in tales.

Minnie Anderson (MA), of Cowhead lake, near Fort Bidwell; aged 75 to 80; chief informant on birth, marriage, crafts, etc.

Daisy (Limpy) Brown (DB), born near Plush, Oregon, and later of Fort Bidwell; aged about 60; good information supplementary to that of Minnie Anderson.

Nannie Ochiho (NO), of Fort Bidwell; aged 50 to 60; minor information, principally tales.

This completes the list of Gidū'tikad[a] informants. The following have different band affiliations:

Tom Anderson (TA), originally of a Nevada band (?) but has been in Fort Bidwell many years, aged 65 to 70; remembers virtually nothing of the old life.

Billy Steve (BS), also of Nevada (Summit lake, formerly of Pyramid lake); an occasional visitor at Cedarville; aged about 70; gave excellent tales and could doubtless have given good ethnographic material had time allowed.

Dr. Sam Wata (SW), of Beatty, Oregon; aged about 80; the best potential informant of the lot; a former shaman; vigorous, alert, intelligent, and willing to answer questions. Unfortunately his grandson was suspicious of exploitation and made it impossible to work with him more than two half-days.

Mattie Petty (MP), of Beatty, aged about 60; inconsequential information on a variety of subjects.

Nina Nanee (NN), of Beatty; aged possibly 80; principally tales.

Lizzie Godowa (LG), of Beatty, aged about 60; information on basketry techniques.

My interpreters were Nellie Townsend (NT) of Fort Bidwell, Susie Archie (SA) of Fort Bidwell and Beatty, and Nora Henderson (NH) of Alturas. They were all three intelligent women, averaging perhaps 35 to 40 years of age, and possessed of a good command of English. Their persistence and staunch support were largely instrumental in overcoming the well-known Shoshonean reticence, a characteristic which these people share to a marked degree. Joshua, Charlie Washo, and Bige Archie worked without interpreters; Nellie interpreted for the Andersons and for Billy Steve; Susie, for Nannie Ochiho and for Beatty informants, save for a half-day with Dr. Sam during which her brother, David Chocktoot, officiated. Nora interpreted for Daisy Brown and for Pindy.

An effort has been made to record native terms in the orthography employed by Waterman. 126

11: Park E-5 (1933-1935) 1938
NR13 Northern Paiute NR13

Lastly, it is with pleasure that I acknowledge the extremely large obligation due my wife, Susan Park. Her advice, assistance, and encouragement both in the field and in the preparation and revision that culminated in the present study have been invaluable to me. Her unpublished field notes on the Atsugewi and Cahuilla have also filled in a number of gaps in the literature. In all, her contribution to the finished work has been great indeed.

The phonetic symbols used in the recording of Paviotso terms follow the simpler system of the *Phonetic Transcription of Indian Languages* (Smithsonian Misc. Coll., 66, no. 6, 1916).

W. Z. P.

INTRODUCTION

As archaeological investigations in the Honey Lake region of Lassen County, northeastern California, progressed (Fenenga and Riddell, 1949; Riddell, 1956; 1958) it became apparent that it was important to have an ethnogeography of the region in order to provide a base line for the archaeological interpretations. To obtain this information remnants of the indigenous Paiute band were visited intermittently over a period of several years. The results of these visits were a relatively complete ethnogeography of the territory of the Honey Lake Paiute and a fairly detailed account of the group's subsistance activities. In addition to this it was possible to get information on many other aspects of both their aboriginal and post-contact life.

Information concerning the ethnogeography of the Honey Lake Paiute primarily was obtained from Ike Northrup (Tabök... "Cottontail"), who was born about 1870 at the native camp of Kanŏ pana wuina ("Rabbit trail coming down") at the north end of Secret Valley (see map, Territory of the Honey Lake Paiute).

Additional information and confirmation of Ike Northrup's data was obtained from Susy Buster who was born about 1860. Susy's mother was a Pit River woman who had been captured by Susy's father, a Honey Lake Paiute. Susy Buster, who also served as Stewart's informant (Stewart, 1939, p. 138), died at Susanville in 1951. Ike Northrup died in the same town two years later.

Most of the ethnographic information presented in this report was obtained from Kitty Joaquin with the aid of her daughter, Gladys Mankins, who acted as both interpreter and informant. Helen Joaquin, Kitty's sister, also contributed information at various times. Joaquin, who was the father of Kitty and Helen, was the last headman of the Honey Lake Paiute. He died in 1935 (Stewart, 1939, p. 138) and the two women in 1954.

The ethnogeographic data were obtained through a grant-in-aid by the Department of Anthropology, University of California, Berkeley, in the summer of 1951. My own funds were used to obtain a portion of the ethnographic notes given herein. Specimens collected are housed in the University of California Museum of Anthropology, Berkeley. Special thanks are here given to Dr. T. D. McCown, Department of Anthropology of the University of California, Berkeley, and to Professor